



Holistic Science of Life & Living

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Holistic Science is both holistic and scientific. The knowledge aspect of soul or self is Holistic and the relationship of the soul with the external is explained on scientific basis except that this science is 'Inner Science' and deals with human life from the gross to the subtlest levels. The knowledge of one's Real identity as Pure Soul and its role in the relative worldly happenings within the physical body, which includes mind, speech and body, itself dispels the numerous wrong beliefs, doubts, puzzles and ignorance.



Dear Readers,

It is a great privilege and pleasure for me to introduce the vol. XIII of HSRC e-magazine, which contains varied informative articles.

Among the four Purusharthas, Moksha (liberation of soul) is the ultimate one and very much important. To get proper guidance about the real path one has to meet spiritual Guides in person. In the first article, the subtle differences between spiritual guides of different categories has been discussed elaborately for the clarity of the reader.

The 2nd article concerns with the economic activity & competition. When economic activity is based on spiritual principles it incidentally helps in unfolding divinity and then competition becomes meaningless.

In this issue, readers will also find an interesting article on 'Unfolding the Mystery of Universe & Life' which is based on dialogue of a seeker with Enlightened Gyani Purush Kanudadaji.

Our Institute conducted a Seminar on Transformational Leadership for Businessmen. Everybody knows the importance of money / wealth which occupies 2nd position in pursuing Purushartha (artha). It is said that Wealth/Goddess of Lakshmi, (Prosperity) rests on trade and commerce (i.e. business). The ancient saying is 'whatever one earns in business, he gets 50% of

that in Farming/agriculture and further 25% of that (income from business) in jobs and gets nothing in begging'.

The 2nd seminar reflects on the significance of transformational leadership in Education. We are living in the knowledge era and the topic is of crucial importance in contemporary times. Video proceedings are made available through You Tube and respective links are given for readers interested to go deeper.

There are few Subhashitas (Moral sayings of Wisdom) on Wealth & Money. I hope it will guide the reader on righteous ways and means to earn and use money.

Seventh topic deals with the dialogues with Dada Bhagawan regarding the nature of Lakshmi and how one has to deal with Goddess Lakshmi.

The last topic concerns with the Best Heroes in Cosmic Time-Cycle (Kalachakra).

I hope the readers will find many of these articles very much interesting and informative.

Yashodhara Kar

Compiled & Translated by: Nilesh Chauhan & Lalabhai Patel

Seeker: God looks after our complete welfare. Only He can solve our problems and bring us on the right path.

Dadaji: God doesn't look after it. He doesn't interfere here. The welfare in the world is carried out by the divine godly human beings only. There are three kinds of such Divine Persons.

1. Saint (*Santa-Puruṣa*)
2. Self-realized one (*Sat-Puruṣa*)
3. Fully enlightened one (*Jñāni-Puruṣa*)

God has assigned them the authority and powers for spiritual welfare of the mankind. The world is benefitted by their Divinity.

Seeker: It is said that the guidance of a *Guru* (teacher) is necessary for one's own spiritual progress.

Dadaji: Yes, it is true. Without a teacher, one cannot even get the worldly knowledge. How can one progress in any stream without particular knowledge about it? In every situation of life, one is required to learn new things and for that, one has to take guidance and help of an experienced person.

Seeker: Very true. Right from birth, our parents teach us so many things. And then send us to the school to learn and get educated by the teachers. In this current fast-paced modern world we have to

keep updating ourselves by learning new things day by day, otherwise we will be outdated in no time. Even if you want to reach an unknown place, you need to seek someone's guidance.

Dadaji: Similarly, proper guidance is a must for one's spiritual development. And in this case, if you just keep walking without asking anybody, you never know how you would get stranded.

Seeker: You mentioned earlier about three kinds of divine holy persons: Saint, Self-realized (*Sat-Puruṣa*) and Fully Enlightened Person (*Jñāni-Puruṣa*). Could you please tell us more about them?

Dadaji: A person, in whom the impurities of propensities of reflective consciousness (*Cittavṛtti*) have diminished to a large extent, can be called a Saint. The person in whom the propensities of reflective consciousness have become pure and is almost free of any impurities, is called the *Sat-Puruṣa*. The person whose propensities of reflective consciousness have become completely pure and pristine is called *Jñāni-Puruṣa*, the fully enlightened person. The *Jñāni-Puruṣa* is free from any kind of impurity of reflective consciousness. The Saint has not yet realized pure Self. The *Sat-Puruṣa* has realized pure Self and follows the fully enlightened person *Jñāni-Puruṣa*.

Following a true saint is better than following a self-styled God man. While being devoted to a true saint, people may get peace and

Spiritual Guides: Saint, Sat- Puruṣa & Jñāni-Puruṣa (Dialogues with Dada Bhagawan)

feel relaxed just like sitting around a bonfire in a cold-winter. It doesn't help you permanently; there will be status quo once you get up and go away from the fire. A Self-realized person (*Sat-Puruṣa*) may bestow much more peace of mind. Whereas fully enlightened person uplifts you and gives permanent peace and bliss. If you humbly ask him, “Kindly bestow permanent peace and bliss on me!” and if he doesn't do so, then he cannot be called a Fully Enlightened Person (*Jñāni-Puruṣa*).

Seeker: All the preachers are called Saints (*Santa-Puruṣa*).

Dadaji: A saintly person is humble and amicably gets along with everyone. Although having anger, pride, deceit and greed in him, however these are under their control. Nevertheless, we have to regard him as a Saint, why? Because people have accepted him as such, which is why he is called a Saint. Whereas a fully enlightened person (*Jñāni-Puruṣa*) is totally free from any trace of anger, pride, deceit and greed.

One is not a saint if he is selfish, only for himself. Living for others must be an attribute of such a saintly person. Day and night, in all his actions he must be following the sole goal of how to be helpful to others.

The major attributes of Saints are that they do not take any money and keep away from sensual pleasures (sex).

Saints are not greedy, no matter what religion, caste, creed they belongs to. One is called a true saint, who makes others happy and do not in any way deprive others of their happiness.

A true saint is tolerant and forbearing adversities. If he doesn't have these attributes, then he cannot be called a saint. Saints must be unselfish.

Once the quad of anger, pride, deceit and greed recedes to a great extent, then one turns into a saintly person. So long as the anger, pride, deceit and greed are present and noticeable, one cannot be called a saint. A true saint is not interested in name or fame. If you insult him, and he doesn't react aggressively to it, doesn't respond harshly to it, then know that he is a saintly person.

Anger, pride, deceit and greed are controllable in a true saint. Even though you try to provoke them, a saint would control these on his own.

Seeker: Does one improve or benefit from acquaintance with a Saint?

Dadaji: A lot can be changed. Whose quad of anger-pride-deceit-greed is under-control can help us control our anger-pride-deceit-greed too.

If youngsters go there, then know it to be a genuine person,

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otherwise not. It doesn't matter, how intelligent or stupid those youngsters are, but if youth don't go there, if young children and illiterate women don't go there, then there is no true 'knowledge' at that place. If children are not found there either, then understand that there is nothing useful. Then it is only verbosity, entertainment of speech and entertainment of intellect.

Saints are unselfish by their very nature. They are peaceful and completely honest.

Seeker: Are there any honest and pure saints in the current times of *Kaliyuga*?

Dadaji: When are they called honest and morally correct? If they accept things just enough to satisfy their own basic sustenance needs like food and living, and not for luxurious life. They should not accept cars or any other luxuries. They have the right to ask for food. They can ask us to provide food. Whether we give them food or not, they would remain unperturbed.

Saint means a person without any sort of possessiveness, my-ness. He has no attachment to any material item. There are many saintly persons in this world including in Western and Muslim countries. You will find holy persons everywhere. Any holy person like Auliya is a saint. Christian pope, Muslim Auliya, Hindu *Sādhū* and ascetics from Himalayas all are Saints. All straight-forward and

pure-hearted persons are called Saint (*Santa-Puruṣa*). Deceitful and dishonest persons cannot be called saint. True saintly persons bestow peace to people.

Do not worry about the future. Everything will change for better in future. Even *Sādhū* -Saints will change. Everything will change. Pure saints will appear. It doesn't matter how much they know, but they should be honest and pure. Pure saintly persons will be a great help to the world.

For true welfare of 'Self' (*ātma-kalyāṇa*), acquaintance with a Self-realized person is essential. *Jñāni-Puruṣa* Shrimad Rajchandraji has said:

“Do not search for anything else. Just find a self-realized person (Sat-Puruṣa), totally surrender yourself to his lotus feet and follow him with all your devotion! And still if you don't get liberation, then get it from me.”

Seeker: Who is called a Self-realized one (*Sat- Puruṣa*)?

Dadaji: The one who has realized the Self (*ātmā*) and is having right vision, is a Self-realized person (*Sat-Puruṣa*). No one else can be called Self-realized one. Who has experienced the immortal permanent Self (*ātmā*) and even if his real vision is yet to fully blossom, still he is called a Self-realized person (*Sat-Puruṣa*).

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Sat-Puruṣa is spiritually more advanced than the saints because he has actually experienced his real Self. *Jñāni-Puruṣa* Shrimad Rajchandraji has said:

“Sat-Puruṣa is the one who remains forever in usage (anchored) to his real Self. His sayings might not have been ever heard elsewhere or seen in scriptures, yet one can experience his enlightened speech; He has no worldly desires or expectations and just living oriented to his true Self and with inner solitude, without ever trying for any sort of name or fame. I find it difficult to describe the Sat-Puruṣa hence just prevail that you will have to seek his personal guidance sooner or later; should you aspire for liberation.”

Now, what is called the 'usage of true Self'? Orienting oneself all the time in the real Self (*ātmā*), and not even for a second identifying oneself as the non-Self-matter (mind-body-speech complex), is called the usage of true Self.

The one who doesn't miss out on being anchored to the true Self, not even for a moment, is a Self-realized one.

His speech shall be unique, never heard before and won't be just like quoted from the scriptures. He has experienced pure Self and his speech is genuine which springs out from the inner stream deep within, out of his own experience. Every single word of him has the potential to create numerous scriptures. Yes, you can create new

scriptures out of his speech. In his speech, you get the extract of all the scriptures of all the religions.

A *Sat-Puruṣa* does not have any kind of worldly desire; he has no liking to huge chunks of money or tons of gold. He doesn't have a thought about women either.

There is a big difference between the state of a Saint and a Self-realized one. People mistakenly call a saintly person as a Self-realized (*Sat-Puruṣa*).

A saintly person has not yet realized his Self (*ātmā*). Self-realized ones are very rare to find.

Seeker: Is experiencing the eternal Self (*Sat*) called Self-Realization?

Dadaji: Yes, *Sat* means eternal Self. Once a person has realized pure-Self (*ātmā*), he then can be called a Self-realized one (*Sat-Puruṣa*). Who is superior to a Saint? A Self-realized one!

A Saint is still in search of pure-Self (*ātmā*), therefore he cannot be called a Self-realized person. Who yearns for Self-realization is called a Saint, whereas who already experienced the divinity of eternal Self (*ātmā*), is called a Self-realized person.

One who knows the eternal Self, is a Self-realized one, while the one who remains oriented in *uninterrupted experience* of the

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eternal Self is called a fully enlightened one (*Jñāni-Puruṣa*) who is the fully blossomed soul incarnate and the one rarest of the rare to be found in this world.

Seeker: Kindly tell us more about the fully enlightened one (*Jñāni-Puruṣa*).

Dadaji: A Self-realized person (*Sat-Puruṣa*) has got the divine vision about the pure Self with somewhat experience of the eternal Self, whereas the fully enlightened one (*Jñāni-Puruṣa*) is completely manifested as the pure Self, and is capable of bestowing distinctive experience of Self (Soul) and Non-Self (non-soul) to others. The *Jñāni-Puruṣa* is the liberator indeed.

Difference between *Sat-Puruṣa* and *Jñāni-Puruṣa* is their respective extent and degree of experience of the pure Self, the difference between them is not much otherwise. The only difference is that, *Jñāni-Puruṣa* has attained more spiritual powers, whereas the *Sat- Puruṣa* has less. Both of them having attained godly qualities, can be said God, the persons of divinity.

Seeker: What is the difference between all the popular Saints and the fully enlightened one (*Jñāni-Puruṣa*)?

Dadaji: Saints cannot be called fully Self-enlightened. Saints have not realized the real Self yet. If the Saints come across a fully Self-enlightened One (*Jñāni-Puruṣa*), then only they get their 'problem'

solved. After all, they also need a *Jñāni-Puruṣa*. There is no other way for Liberation. Everyone desires the ultimate freedom.

Saint may possess spiritual powers relating mind, body and speech according to their own development, whereas a fully enlightened person (*Jñāni-Puruṣa*) has experienced the real Self *in toto*, hence the *Jñāni-Puruṣa* has divine spiritual powers of full enlightenment. And that is why *Jñāni-Puruṣa* can even be called the *God di persona*.

A Saint has ego and has somewhat powers of mind-speech and body, which are not fully developed yet. Whereas ego is not at all found in a *Jñāni-Puruṣa*, because He has realized the pure Self in its entirety and hence the related spiritual divine powers have also manifested in him.

Seeker: Many preachers claim that they are full of knowledge and enlightened.

Dadaji: There are such persons claiming to be full of knowledge, but what do they know? They are full of verbal knowledge hence can be called 'knower of scriptures' or persons of knowledge as such, but that is of no avail. People may call them Enlightened, persons of knowledge, but they are of hardly any worthwhile help for one's spiritual development. But a *Jñāni-Puruṣa* is above all the holy books and scriptures like Vedas. After studies of the four

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Vedas, what do you get to know? The Vedas proclaim, “This is not that, this is not that.... What (the pure Self) you are looking for, is not in these Vedas. The pure Self cannot be described in words, it is beyond expression. That is why; go to *Jñāni*, who knows the real Self, who is superior to Vedas!”

Those, who preach the Holy Scriptures, are knower of the scriptures and can be said to have verbal knowledge but not the one having experiential knowledge which is beyond the verbal knowledge of Holy Scriptures.

The knowledge (*Jñāna*) possessed by *Jñāni-Puruṣa* is called *Vijñāna* which is the 'Knowledge' that functions on its own, whereas the knowledge of scriptures is not self-active or auto-functional.

One cannot find the real Self in the books. Books only indicate the direction. Books only mention about various tools and means but do not take you to the goal of unveiling the true Self. *Jñāni-Puruṣa* can unveil your real Self. Only by direct grace of *Jñāni-Puruṣa*, can one attain Self-realization.

Seeker: Dadaji, how to identify genuine *Jñāni-Puruṣa*?

Dadaji: How would you identify him? He is easy to spot. His divine aura and the surrounding atmosphere of his presence are unique. His speech is distinct, never seen or heard before. He can

be recognized by his words.

Oh yes, he is easy to discover by his divine eyes. Look into the eyes of *Jñāni-Puruṣa*. What do you see in his eyes? In his eyes, you won't find any look of sensual glance or worldly interests. By looking to someone's eyes, people get to understand the kind of a person he is. When you look into the eyes of the *Jñāni-Puruṣa*, you find complete detachment and divine love in his eyes which true seekers can recognize. Such eyes are not found anywhere else in the world.

Seeker: Shrimad Rajchandra said, “true seekers of liberation, do recognize the divine person.”

Dadaji: Yes, true seeker of liberation is rare to find. It is difficult to become such a seeker in its true sense; there may be hardly one among thousands. How many are there of that kind?

A true seeker of liberation will at once recognize *Jñāni-Puruṣa*. Such a seeker is oriented to the ultimate goal and wants ultimate freedom. His only desire is that of liberation, nothing else but liberation, can at once recognize *Jñāni-Puruṣa*. The true seeker's eyes can detect *Jñāni-Puruṣa*. If you are indeed a seeker of liberation, you would at once identify *Jñāni-Puruṣa*, otherwise not. So, come to me as a sincere seeker of liberation.

Jñāni-Puruṣa is without any kind of ego or sense of inebriation of

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any sort. Just by looking at him, you can tell that he is a *Jñāni-Puruṣa*. But these miserable fellows look at his clothes and may think, “why would one dress up like that?” By thinking this way, one deviates the path. But yes, the one who craves only for liberation can discover *Jñāni-Puruṣa*. Whereas who craves for other things like fame, status etc. cannot recognize a *Jñāni-Puruṣa*, because of inner veils.

Jñāni-Puruṣa is easy to spot. He can be called wonder of the world! He is the one who doesn't live as the body-self, who is not an owner of the body, speech or mind. He can be distinguished from the rest. Despite having body, not having the sense of ownership of it; in spite of speaking words, not having a sense of ownership of his speech; in spite of having mind not having a sense of ownership of his mind; with such unique attributes, it is not difficult to identify the *Jñāni-Puruṣa* (fully enlightened person).

Jñāni-Puruṣa is the 'divine flame of enlightenment'.

His words penetrate through your veils of ignorance and touch your real Self and hence accepted by your Self! Believe it to be true, only if your own Self accepts the words.

You won't require any 'barometer' when you listen to such unheard divine speech of *Jñāni-Puruṣa*, it is self-evident! His words are accepted by all the different kinds of people. No one would feel that

His speech differs from that relating one's own faith, because He has complete extract of all the faiths and religions. No matter what faith one might be following, may it be Vedanta, Krishna, Mahavir, Islam or Jesus; *Jñāni-Puruṣa* has got the essence of all the faiths. Therefore, *Jñāni-Puruṣa* is helpful in spiritual advancement to everyone with any belief system.

Jñāni-Puruṣa speaks out of his own enlightened experience, in His own unique way! Usually, everywhere else you will find only the same words reiterated from scriptures only.

His speech, demeanour, humility and gestures are captivating and soothing to your mind. He has got many such characteristics. He possesses glory like the sun as also is serene like the moon. Two such opposite qualities are seen together in *Jñāni-Puruṣa*. Furthermore, He is profound like ocean and steady as mount Himalaya. Such great qualities are found in Him.

The blissful smile of a *Jñāni-Puruṣa* is unique in the world! His smile is unrestrained and tension-free. His smiles make others too delighted and forget their stress and woes just on the moment one sees Him. His enchanting smile delights everyone and makes them forget all their glooms!

Jñāni-Puruṣa doesn't have an iota of intellect! How many people are there without an iota of intellect? He has nothing to hide hence

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is open to sky. One who is totally free of passions of anger, pride, deceitfulness or greed is called *Jñānī*.

Jñāni-Puruṣa is without ego, not even an iota of ego is found in Him. There is no one without ego in this world, only *Jñāni-Puruṣa* is completely ego-less.

Jñāni-Puruṣa must look like an ordinary worldly person. Having reached the ultimate destination, He is fully aware of the body and the physical senses with a perfect mindfulness. What to praise more about him; Shrimad Rajchandraji has said that *Jñāni-Puruṣa* is the *God incarnate*.

Jñāni-Puruṣa is a 'wonder of the world'. His being in this world is an exceptional incident. He is unparalleled, incomparable hence match-less. Being unrivalled, can He have competition with others? Unrivalled has got no competition.

There are differences among the ignorant people but not among the Enlightened Ones. All the Enlightened Ones are similar in principle.

Seeker: It is said that genuine Enlightened Ones live in seclusion, away from masses, hence are hard to spot in the society.

Dadaji: *Jñāni-Puruṣa* would never try to hide himself from the world. He is always open to all. He lives in the society only, not in

the caves or jungle. Only the practicing seekers are found in the caves or jungles, but the fully enlightened one who has reached the supreme state, lives among the people in the society. He lives among the crowds, for mankind's welfare! That's why fully Enlightened Ones don't hide themselves, but the practicing seekers do, until they finish their practices. Due to the great need of mankind's welfare, the Enlightened Ones don't live in the caves.

There is nothing more left to know for a *Jñāni-Puruṣa*, He has known everything in this 'world'. He knows everything in this world hence can explain everything and eliminate our confusions, and that is why He can be called *Jñāni-Puruṣa*! He doesn't need to refer or read a book.

Seeker: Dadaji, is there any law of nature, that a true seeker who aspires to find a *Jñāni-Puruṣa* would come across him.

Dadaji: Yes, of course, one who sincerely aspires for anything shall certainly come across it. With continuous earnest aspiration and inner projections, one may get all the things one may wish, but it must be done heartily. 'Anything will be alright' – attitude doesn't help here to reach the 'goal'.

People just care about sensual pleasures and satisfaction of their passions of anger, pride, deceitfulness and greed! But the one, who has become more or less dis-interested in the sensual pleasures and

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passions, can recognize a *Jñāni-Puruṣa*.

Generally, existence of a *Jñāni-Puruṣa* is not there in the world most of the times. It is the rarest phenomenon. He is born in the world as an exceptional case, and in that case if the seeker without inner hindrances or reservations happens to meet him in person, can get uplifted to the goal of realization of Self.

Birth of a *Jñāni-Puruṣa* seldom takes place in this world, may be once in thousands of years! The one who has fully experienced pure Self, such Enlightened One is always in ultimate blissful state with no agony left; hence we can get spiritually uplifted by his help. The one who has attained a perfect blissful state, can help us to progress on the spiritual path. The one who has swam through the worldly ocean of life, only can help us swim; otherwise the fellow who himself is drowning, cannot anyhow help us swim!!

Seeker: On what basis does one come across the *Jñāni-Puruṣa*?

Dadaji: On the basis of most auspicious merit karma, only a few people may have earned this kind of karma. Not everyone has this kind of meritorious balance of *puṇyānubandhi-puṇya karma*, the sort of *karma* one accrues on account of single-minded quest for self-realization irrespective of the lures of worldly comforts! Even the neighbour of the *Jñāni-Puruṣa* may fail to take the benefit of *Jñāni-Puruṣa* because of limited grasping ability on this account.

Should we come across the *Jñāni-Puruṣa*, then we should with all humbleness requests him for only one favour saying, “Sir, kindly solve my puzzle. Light up my inner candle! Bestow ultimate freedom unto me!”

Seeker: What does the gift of ultimate freedom mean?

Dadaji: It means, while fulfilling an ordinary life with kids, wife and family, bringing up the kids, performing all the duties in the society and yet remaining anchored in pure-Self bliss, completely detached and unaffected from these affairs! In spite of living a worldly life, such enlightened knowledge (*viññāna*) enables one to stay detached and unaffected in every situation.

Not even for a second, *Jñāni-Puruṣa* remains oriented in the body and yet He does his business and performs all his worldly duties. He is doing his business remaining completely detached and equipoised, then why can't you do the same? Why don't you get inspired and be encouraged then?

One cannot attain self-realisation without the help of *Jñāni-Puruṣa* in person. *Jñāni-Puruṣa* is the divine personality competent to make you distinctly realise your Self from the non-self-complex. He is called *Bheda-Viññānī*, the spiritual scientist who is capable to bestow on others the experiential knowledge of their own pure Self and non-self as totally separate entities.

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Seeker: Can 'knowledge' be bestowed?

Dadaji: Yes, it can be bestowed. 'Knowledge' and Ignorance both can be bestowed. The whole world is bestowing the ignorance (darkness), whereas Enlightened One gives knowledge (light)! Both can be passed down. One will happen to get the ignorance or enlightenment according to one's own inner development; both the things happen just incidentally.

Truly enlightened knowledge must be active on its own, being self-operative. All the acquired knowledge (information) from the scriptures does not become operative as it is not self-active. True knowledge works on its own; you don't have to do anything for

that! That knowledge itself keeps you aware all the time, and remain present under all the circumstances. The knowledge (information) gained from the scriptures or the people do not function on its own. We have to recall and activate that knowledge (information) with conscious efforts.

Jñāni-Puruṣa may tell that “please come and get the divine knowledge, get to know your Self!”. Albeit, since he stays completely detached; will not reiterate or write you reminders! Therefore, be alert in your own interest and focus on attaining your goal of self-realization and liberation through the help of *Jñāni-Puruṣa* in person.

“Dishonesty is the Best Foolishness.”

-Dada Bhagawan

Jayantilal Shah

In today's world, economic activity is mainly concerned with production of goods, improving upon its speed and quality aimed only at the profitability. In the process of increasing profit, if the process harms the nature or human being, or results in slums and problems of addiction etc., it is considered to be of marginal importance. Aim of an economic activity is said to give maximum employment with maximum possible pay packet.

As the economic activity does not consciously touch upon the negativity of human beings and its correction even as its **secondary aim, only a slow natural process takes place in the development of man-kind.**

An economic system whereby human being is being continuously fed with ever increasing desire to have more and more material comforts, results in weakening of human mind with resultant fear, excited nervous system followed by multiplication of medicines and diseases; sex, violence and tranquillizers become part of every-day life. To add fuel to the fire, competition wants to throw out an old business into extinction, consequently sense of insecurity and helplessness is added to the above referred evils.

Nature does not act like an absentee landlord. It tries to restore its balance and this creates a new horizon of spiritual approach to economic activity. In this system, conventional method of

economic activity – namely production of goods and services is given secondary importance. Primary concern is to purge the men of their hatred, greed, jealousy and violence. A systematic training programme in theory and practice needs to be undertaken with clear target in sight.

Once this takes off in a reasonable way, mind generates sufficient energy from within to keep itself cheerful and excess material needs become unnecessary to keep oneself happy. This includes luxurious expense on house, cars, dinners, parties, drinks, TV, late night parties, ornaments, farm houses, beach resorts, private aircrafts, foreign trips, excessive marriage expenses etc. As the healthy mind does not become sick frequently, excessive medical bills are also cut-off. As a result, decrease in all these expenses requires less of material goods to keep one happy. Modern necessities like car, telephone, house, refrigerator, TV, traveling etc. **are not eliminated but excessive requirement gets curbed. This is the first step in spiritual approach to economic activity.**

Once the consciousness becomes pure or starts off from impurity to purity, nature provides whatever we want; house, money, factory, technology, job or any reasonable necessity to give effect to the nature's task of producing goods and services to make life happy and enjoyable. Very little effort is required to sustain this

Economic Activity & Competition

production. It almost happens automatically. It is stress free. It does not depend on flattering or pleasing anybody. It does not depend on government policy. Only condition which sustains this activity is the purity of consciousness, which in turn invokes the divine powers of nature to sustain it. It grows and develops by itself. It is self-sufficient, self-sustaining, and independent of whims and fancies of government and vagaries of nature.

In this system, there is no water tight compartment between spiritual activity and economic activity. Spiritual activity means cleaning ourselves of negativities and this supports economic activity. Material prosperity in turn provides necessary infrastructure for internal cleanliness. In the end, it becomes a chain reaction. Such is the grand design of nature – unfoldment of divinity within men and women.

When economic activity is based on spiritual principles and in turn helps in unfolding divinity, competition becomes meaningless. There is enough for supporting spiritual economic activity of entire mankind by producing adequate goods and services. Nobody needs to be wiped out. Only organizations who are not able to continue are those who are not on the right path. Competition becomes superfluous as there is room for everybody to exist. Instead of competition, there is a desire for subjective excellence. Such an economic activity radiates peace and joy, is truly inter-dependent in the sense that it supports nature and in turn nature supports its children, an eco-friendly economic activity.

(Ref: Secrets of Holistic Living published by HSRC.)

Seeker: Dadaji, kindly explain what are the ultimate basic elements in this universe.

Dadaji: One basic scripture of the Jain path, called *Tattvārtha-Sūtra* is the book of sermons which explains the world elements, the basic elemental world elements. They are 6 in number and they are all perpetual. Every element is on its own and out of which one is God element. God is an element, but it is the same in every human being. Human beings are the evolved living entity amongst all, even amongst Deities and all kinds of living beings of the whole universe. Human being is basic living entity that can acquire absolute knowledge of God Self, absolute perception of God Self, absolute perpetual blissful state of God Self in this body (of human). Bliss relates to God, not to body. Kindness relates to body. Kindness is a good beginning for religious belief that develops further up, good qualities like kindness, humanity.

Like the Master (Dada Bhagawan) explained, those are the 6 elements and he also explained who is the doer of this world. World is active as we see. Can anyone ever experience the world as a passive entity? No. That is why Einstein studied time, space and motion.

Look this book, “Dialogues with Dadaji on Life and Living” in English. One Indian couple, living in Frankfurt, Germany for past

(Dialogues of Ms. Anna Lena, a German Seeker with Gyani Purush Kanudadaji)

20 years, came to India some time back. I requested them to take this book and try to translate into German. He gave it for translation to a German saintly person, just household, not religious, but saintly person who honorarily did the great translation work. Saintly living is living at heart, not in the head or in the dress. Dress is for outer recognition only, nothing more. It cannot make you recognize anybody who the one is inside. It is very difficult in these times. People never live like what they are inside. They live differently. Mind is in one direction, speech is in another direction and behavior is in a third direction. All dissipated. Body is united. Everybody is in the body but behavior is dissipated. That is the reason for today's worries and unhappiness in everybody. Nobody can ever say, with certainty, that I am happy at heart.

I can see that you are in a good evolved state and your parents must be also in good state. What are they doing?

Seeker: My father is a Doctor and my mother is teaching.

Dadaji: That is good. Both are noble professions. All other activities in life are commercial in nature. Even the religions have become so much so because they gather money, assets and everything. They should not do that.

The couple from Germany invited me to go there but due to circumstances, I could not go. Though I hold the time in my palm

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the whole time, 'I' do not hold it. It is just there. The time is within my knowledge and it is contained in my knowledge. Time cannot be contained by anybody. That is what Einstein tried to say. He wanted to understand the whole universe and everything. He wanted to understand Space, Universal Space and Unified field theory also.

In our spiritual understanding and experience we have understood what Einstein wanted to say by saying unified relativity, theory of relativity, unified field. By unified field he went to a point and stopped, because he could not go further and then he believed in the destiny. Destiny plays dice. That means his belief in God was indirect, but it was there. Human beings cannot go beyond that, and if they go, they invite their own disaster. That is what today's technology informs, the technology given by power centers.

Everybody wants to have power, but nobody can contain that power. You have a powerful car which you drive with full control but it can go boom. You should have power but it should be used in a contended way, that is called having power. Only experienced people can have that power and they cannot use it on their own but by very presence that power gets contained. God power is the ultimate power, infinite. But the relative world powers and universal powers are limited in stature because they are the power

centers of the human beings who want to control power in every way. Intellectual way wants to control intellectually. Those who have Clairvoyance (6th sense) want to control their way. They can do so because they have a natural gift. It is possible. Clairvoyance is a natural gift that every human being has, to an extent of one's development. Some people can communicate with others thought-wise and perception-wise.

Say, I would like to visit New Zealand if circumstances are favorable. A human being cannot act on his own, never ever. Only circumstances can play the playing role for human being to live. But people cannot understand what the circumstances are, because to understand circumstantial living, one should have the knowledge of the science behind that. That is what the Master gave.

"Thou shalt love thy neighbor as thyself"- Jesus

Seeker: Dadaji, can you tell me what Jesus wanted to say by "thou shalt love thy neighbor as thyself"?

Dadaji: This is how Jesus lived also in his times and he gave humanity a message that "Love thy Neighbor". What he meant was that, 'Love thy Neighbor' means nearest and closest to you. Closest is normally a wife to her husband. So, love your wife so much so that you love your own life.

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Are you a doctor? Are you studying Medicine?

Seeker: No, it is not medicine, Neuroscience.

Dadaji: Neuroscience - as a science it is good. Germany is a Nation where our Master said, “what I want to explain to the world is that how this world gets operated automatically. Self-time bound continuously; this is how it is operated. If some good scientists from Germany, of high thinking caliber come to me, I can explain to them and those scientists can explain to the world in the lexicon language, in their own local terminologies, for the ordinary people.” Because this is a very high science.

Your degree course of Neuroscience is definitely good science. It is the understanding of the nervous system of the head and full God Light is concentrated only in the head part. The spinal cord that comes up and joins (at the base in the head) at that Pineal gland is very subtle. Doctors cannot penetrate it. It is in the center of the forehead 2-3 inches deep and from the sides of the whole head.

The God Light is concentrated in the whole head and the body uniformly from head to toe. It is evolved in the head in the human body. In the human being it is in the head portion right from the original human beings (from first human being) till today in this age of material science.

The Universe

Seeker: Can you please explain more about science and black hole in the universe?

Dadaji: Whatever science is there today, all over the world involving all Nations and particularly in the Western world as well as Asia, science is everywhere. Even some places in the Dark Continent of Africa, it is there today. Rest with the other world, they are evolved, but there are some dark corners.

Likewise, in our body also there are dark corners where God Light cannot penetrate, but that darkness cannot swallow the God Light. That is what we call the 'Black Hole' in the universe, in this celestial world.

So those Black Holes, as it is understood, are that they are existing in the whole Universe. In short, now I will explain to you the Universe and world aspect.

So, what is the shape of the universe? The Shape of the universe is the shape of a human body. Top of the head up to the chest is celestial point, navel is the center point. Above the navel is celestial belt and above the celestial point higher forms of Deities live there, they are not real God though. They have bodies, but different kind of bodies. From celestial belt to above the head, there are different levels. Highest kind of Deities is at the forehead level. That is the

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end of the universe. The head is in crescent form. Above that, there is buffer (vacuum) in the space and there is empty space. Then there is a place in the space (above the head) where liberated souls in infinite numbers are located, just at the end of the universe at the top. Every human being can get liberated but very few achieve that state.



(Dadaji is standing up to demonstrate.)

Now, I will explain the whole thing. What is the world, what is living aspect and what are living aspects that have not yet entered the world in a relative sense? Those living beings, who have entered the world, whose whole existence in the relative sense has a name. Even the smallest like Amoeba, very subtle, which has the potential to be fully developed as human being. So, when the living entity acquires a name, it enters into the world. It steps into the stream of world and goes on evolving.

Darwin's Theory of Evolution

Seeker: Is Darwin's evolution theory correct then?

Dadaji: Yes, the Darwin's evolution theory is correct, to the point where the living entity gets developed till four senses as well as to the five senses (touch, taste, smell, sight, and hearing) is developed in non-human entities. It is correct for five sense non-human entities like cats, dogs, fliers, creepers and four legged. They have got human capabilities but in a very lower form. They are directly related to human beings. The kind of life human beings live (according to their inner tendencies) is directly related to maybe fliers, creepers as well as four legged.

Seeker: Why human being is called fully developed? Animals like kangaroos, penguins are also developed having their legs and hands.

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Dadaji: You may think, they are down on two legs with two other legs held up, but they do have hands though not like human hands. Human hands are fully developed. So is human being fully developed of all the five senses. And as per the science of five senses, everyone can experience that 'I am human being', but that 'I' factor that relates to the body is wrongly placed. That is called egoistic placement.

'I' placed on its own, which relates to God State (own true Self), is the correct placement.

Seeker: How to correct that placement of 'I'?

Dadaji: Using a tool. Master is in that stature and after him this body (Kanudadaji) is instrumental in transcending the Divine Knowledge to whomever so desires.

My name is Kanubhai and lovingly they call me Kanudadaji. His name was Ambalal Patel, in Godhood state he was lovingly called Dada Bhagawan.

He was cremated there (in Kelanpur) on our own land, which is his and my father's. They were lifetime business partners and were from the same village. Therefore, this protege got well blessed by Master right from childhood. I was the eldest of the five brothers and I know him very well from my 6th year. But that does not acquire any importance. What acquires importance is how you

understand him, how you see him. That is most important.

That Divine Knowledge is called God Blessings which is coming through the experienced and enlightened state through the medium of the body. Body is a medium and without a medium no experience (enlightenment) can exist. That experienced state within the body is independent, medium-less. And just as you say the whole space is independent. Space is not dependent on anything, is it? No, but because the universe is located in the whole space, unilateral space, in the center, just as a form of human being. Macro, in an experienced state not in size, and mini in an experienced state as in human being. Mini and macro and yet it is the same body.

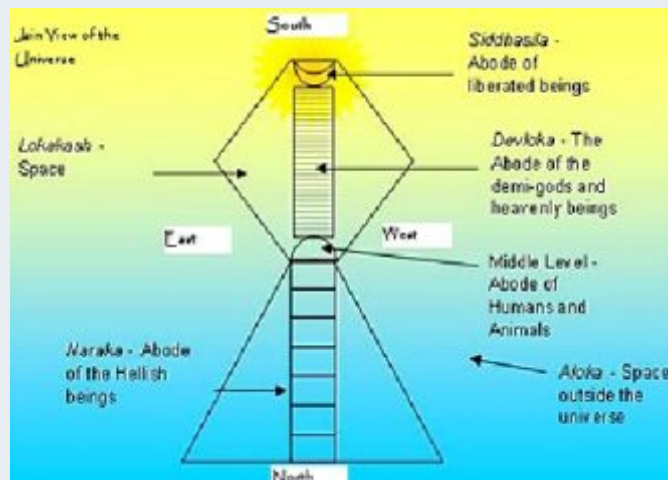
Seeker: Can you please explain more about the universe?

Dadaji: The shape of the universe is in the shape of human being macro state. Every individual human being represents macro state in the miniature human body, that is the shape of a human body.

So, the shape of the universe is the shape of the human body. Whatever part of the space occupied by the body shape is the stature of the Universe. In that universe there are infinite multiply by infinite livings in the lowest form. There are evolved forms, which bear names, in a limited space from head to toe. It is called a square, vast distances from head to toe, a square within that Area

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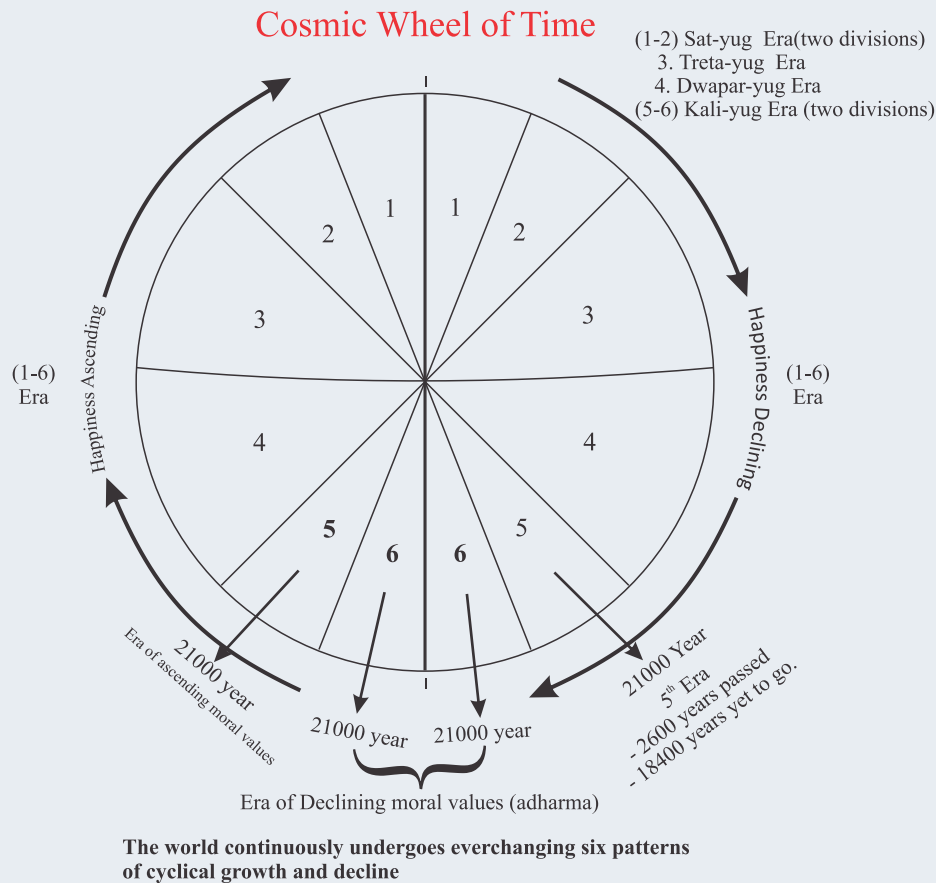
only. Outside that is living entity, infinite multiply by infinite, but they are in very lowest form, infinitely infinite. They also have a mind but nothing is developed, but still there is life. The way bacteria are minutest. Today's medical science went much deeper in that. In the center of this squarish place is the name bearing entities. First is Amoeba, the one sense animals for example, vegetation in the sea water. They have one sense only. The vegetation whatever you see in the sea, all of them. They can feel the touch but cannot experience it. It is the developing natural state and like that one by one the senses get developed. They get experience by which they can move and get their food etc. Certain life like coral that you see in the water, take food like small insects.



So that Universal space is human body like and the head is the small portion of the universal space and conically it expands at the chest area. The two cones are reversely placed one over the other. So, at the center belt (at navel) are all human beings and creatures, world entities. There are fifteen human worlds in that belt. It is a very vast belt out of which our world is one of them. There are five worlds like ours. Four plus ours fifth where human beings do exist and absolutes also, but in certain period of time, not all the time in time-cycle. Central belt is such that all the time-cycle is positive, not totally positive but maximum positive. Negativities are there but positive being in majority, it wins. Negativities cannot rule. In our type of worlds, times change from topmost happiness to bottom most unhappiness, where human beings get such a weird looking stature of 2-3 feet in a life of 15 to 20 years. Living is very weird but human seed is there. This is the rising happiness (on the left) and other side (right side) is the diminishing happiness, where time cycle is performed. This is the Biblical course.

So, from under the celestial belt there are 7 layers of lives, which are of negative sufferings. From above the celestial middle band are the positivity sufferers. We see Milky Way and celestial world, where scientists say are million, but No, they are innumerable, but everyone has its own galaxy. Actually, galaxies are like that, they are very vast. Living entities are in big numbers, but the liberated

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Kālcakra

ones are infinite. There is no end to liberation, but life has END. Experienced life that has no END but perpetuality that is the experienced state, the realized state.

Hindu Festivals

Seeker: I saw colorful decorations on the way from Airport to here. I think, there are some festivals going on at this time in India.

Dadaji: The year 2074 (by Indian calendar) has started from yesterday and today is the second day. This day is the second phase of the moon and observed by sisters by inviting their brothers to lunch and they express their love and well-being for their brothers.

Same thing when they tie the *rākhi*, we call it *Rakṣā-bandhana* on full moon day in the month of Sravan. It comes once a year. That day also the sister ties the protective band (*rākhi*) on her brother's hand, expressing her love and wishing for the wellbeing of her brother. She prays for her brother's health, wealth and happiness. Likewise, brother shows love for sister by going to lunch at her place and offer prayers.

Paths towards Emancipated Stage

Hindu Religions that the Western world knows today and the intellectuals and so many histories on religion have described is not actually well described. There are very good thinkers in the Western world and particularly in Germany. They have understood

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all these scriptural treasures of the Hindu science, but there is a stream of Hindu science that evolves towards the emancipated stages. Self-experienced emancipated stages, but very few, rare can make it to the common point. Another stream called Lord Mahavir's stream, Jaina, that stream is also like that where only rare like the Master, who was in ordinary dress, can make it. They both meet at a common point. So, these two main paths of salvation and liberation meet at the highest emancipated common point. All the differences have been evolved for both the paths. Paths are separate yet they have evolved.

You can see that there are so many paths of religions of the world today, yet there is unilaterality of understanding each religion. Religions are not incorrect, they are correct, but they are relatively correct not really. Because the religions that are observed all over the world by those who believe in those religions, are based on the development of their belief in that religion and the language of the religion. For example, Bible, they understand in their way, Germans understand their way and French understand their way. All Nations follow that. So, does Christianity, Islam, Hindu and the *Vītarāga*-path.

Seeker: What does *Vītarāga* mean?

Dadaji: *Vītarāga* means devoid of attractions and aversions. The

body is transformed in God knowledge. That knowledge gets showered on others by the Divine Blessings through the medium of the body.

“The world is the puzzle itself”.

-Dada Bhagawan

Body does not do anything, but the whole world believes that I do. They don't know who is the doer? That is the puzzle of the world and that is why Master says “the world is the puzzle itself”. He has not said the world is the puzzle by itself. So, world is noun and 'puzzle' is an adjective. So that is His invention of the past many lives.

So, the world is the puzzle itself. It is not by itself. Had it been told by the Master as by itself then the world itself becomes the doer. No, it is not so. There is cosmic power which moves this world in actual. Every human being is a miniature entity of the whole Universe. I am now going to describe it to you. God is not a woman or a man. God is God. Body is male, female of every human being, you, me and everyone. Body is not wrong *per se*, it is good but you should not punish body to achieve Godhood state. Why? What is the fault of the body to be punished? The whole world does that in all religions. Fasting, suppressing etc. But human beings cannot cross natural boundaries, never. Every human being is given a

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certain natural boundary for life that is their independence, but that independence cannot expand so much so that out of want they can do anything, which is not allowed in the society. No, it is not so. Germany is very well with that and of course, some other countries also, but there are very few such people in these critical times. All around, you can see times of negativity and those living with the positive attitudes are minimum. So, the majority rules.

America is fighting North Korea and South Korea is fighting North Korea. You can see that everybody is preparing. Whatever weapons are made, are not made just to be kept in the show, they are bound to work one day, but nobody knows that; everyone fears when that day will come. There will not be extinction of the world at all, let me tell you, there won't be. Human seed cannot get extinct altogether, it will be there in the life.

Seeker: Who can best explain about God?

Dadaji: God related verbal expressions also get well explained by an experienced state to everybody including commoner also; but unfortunately, in today's world of commercial nature; intellect has gone so high for even those living simply, but they are ruled by intellect. Intellect is not bad in itself, but living by intellect is, and then there is no other light except the intellect. Intellect is God Light but it has come through the medium of egoism, the way we

can look at the world through a glass, concave and convex, like this only.

Intellect

Seeker: Where is intellect located in the body?

Dadaji: So, light coming through egoism that gets in the living form of entity; is the intellect which is with us. Remembrance is on the right side of the brain and intellect is on the left side. Back of the head is consciousness. Top of the head is God point and the point between the two eyes is the causal-mind. We can experience through this point, everybody can, but the seat of the effect-mind is very close to the heart. Nobody can see it or reach it. So where is the question of controlling it? The way the whole world tries to do, it is impossible.

Seeker: Dadaji, kindly explain more about the inner organs.

Dadaji: So, these are the four basic inner organs of the body. Ego, basic location is near the heart but connected through the Pineal gland, which is 2-3 inches deep in the forehead and the surface, is between the eyes but who can know this, one who does not (claim to) know anything in this world! So, the ignorance is on the basis of ego and ego's existence is on the basis of ignorance about one's own Self. Nobody gets to question their own self as to 'who could I be'? After all, who am I? Does anybody question to one's own self?

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Have you seen anybody?

Seeker: I have heard lectures by Professors about this.

Dadaji: Professors say all that but that is through intellect. Their vision is higher than other people's. Thinking and intellect can also vary from person to person according to individual's evolvement. But that intellect which is harmless and impartial about one's own relative body-self is called right intellect. In world lexicon for every commoner, Master called it common sense.

Judiciaries are ruled by common sense. All powers are ruled by common sense, but they use it as per their own comfort. That is human society. It is very difficult to live in the society as well as out of society at the same time, very difficult. Only an experienced state can live like that. We have been living like this for past 57 years with the grace of Master. In my 32nd year, though I was closest to him, he somehow picked me up from the 'rough sea' and that was my experience. Then it expanded.

In 1958, He (Dada Bhagawan) got experienced in a very noisy railway station in Surat. He was sitting there at the station while changing trains and going from one place to his place. At certain junction they have to change the trains. So, within the two hours wait. There was a simple gentleman in service with him. Today he is living in a village and does not speak a word. He lives like he

knows nothing. Can anyone live like that? I know nothing? Everybody has knowledge of something!

This is, should I call it tragedy of life or comedy of life? What do you say?

Seeker: I don't know.

Dadaji: Shakespeare was very poor but his natural living was high. He came up and was respected by Royal Family. All the dramas erected by him, written and scripted have come out from his experience only. To be or not to be, Laurence Olivier, Othello, Macbeth, Midsummer's Night Dream, Merchant of Venice and Portia. The lawyer who said "yes, you should give one pound of flesh but on one condition. There should not be a drop of blood when you take the flesh." Everyone was puzzled. That was high common sense.

So, what do you think, is human life a comedy or tragedy? A mixture of both. Those who are very comedian live a tragedy life at heart, and those who live tragedy life outside are happy inside.

So, from the outer phases you cannot understand a human being in these times, very difficult times. We are accustomed to understand this way only.

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Ego

Seeker: Dadaji, can you please explain about ego?

Dadaji: So, ego is the base of ignorance, it is founded on ignorance and out of this ignorance this intellect, body-consciousness, body-mind are found which are very subtle. They are inside the body and the body gets operated by those active entities (mind, intellect, body-consciousness and ego) within our body. They are very subtle in nature and mind is the subtlest. If mind can get contained, by the Blessings of God, that directly emanates on to you and showers on to you through the medium of a *Jñānī* body. Without medium nothing can happen. Medium is the medium which no one in the world knows, nobody. Highest of highest intellectuals - nobody knows that I may be a medium. If a human being understands this point that I am a mere medium in this world, what sort of ego will he have? He will be with humility and kindness in the ordinary. But God Father has compassion, what Jesus said. And all other religion's head also say that.

So those internal organs make body function and make us active in the social life as a human being with five senses. Five senses on the outside of the body are working-senses by which we can live and the same five senses from the inside of the body through these four inner organs are lighted through the intellect. For example, eyes.

Eyes can see but this is called physical seeing, and behind that, it is 'enlightened' by those inner organs which also is eyes. The doctors, ophthalmologists have progressed a lot but unless there is power behind the eyeballs, they cannot function because they are connected to Pineal gland and so on. That is Neuroscience.

People are accustomed to seeing from outside only, superficial and nothing about inside. What is human-being inside, one has to understand.

Silence

Seeker: Why people observe silence in religion?

Dadaji: Maximum energy is spent in speaking the word and word is most leaking point of the whole human energy. That is why people observe silence as far as possible to preserve that energy, but that is not the correct way. In a relative sense living in the world, it is all right. Nuns and priests observe silence. In all religions they do. Overall it is good. And God has no word. Where there is word, the world is existing there. So, the basis of the world existence is word, and God is beyond words. So, by living in world and at the same time being out of the world, God has the best perception of the world and he can describe this world in every way to whomever, literate, illiterate or commoner, comes to him.

I do not speak at all, whatever word comes out of me, is not 'my'

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word. It is very difficult for general people to understand this because to get freedom from tongue is extremely difficult. It is more powerful than a sword. Tongues can kill and break bones, though tongues have no bones.

Wherever my eyes fall, I do not find any difference other than me that can ever exist. Whenever I go to other Nations, I stay at homes and motels. In motels I talk to desk clerks and guests. I ask them “how come I know you?” They are surprised, and ask “what do you mean? You know me?” I say “yes, you don't know me but I know you.” They further ask “How, please explain.” And I answer “Because I am you. You don't know me but you are me.” Then they say “only God can say that!” This is fun like way to transcend the highest truth bringing down to that level. But only an experienced state can do that, because he is total non-doer inside. Body is doer through the powers of Cosmic Power and in between nature. Mother Nature activates all doership activities and we get inspired by the Cosmic Power through Mother Nature. With our inspiring intellect we manage our own life, through intellect.

Consciousness out of permanence is blissful. Bliss is coming out of the God

State not for any relative entity. God State is the real state in this relative body. That is how Master defines Theory of relativity vis-a-vis Theory of reality. In the world and above the world and above self, individual.

Seeker: Thank you, Dadaji.

Dadaji: We will be with you and Master will be along with me. Bodily we are different but by experienced state we are the same, same entity. It is difficult to realize by these eyes and bodies. Very difficult. If one can understand, then that results in behavior that is in one's individual behavior. Understanding is faster than living - behaviorally. Word understanding is most important, to understand any science, like for example the science you are studying.

Because every human body is a source of energy, just like when two wires are connected, people get psychologically affected.

Jñāni-Puruṣa is a different entity, but to understand *Jñāni-Puruṣa* from his living aspects, to understand from within how he is. If one tries to do that, he is happy. If only all of us can live life like that blissful experienced one.

(Script done by Ela Patel)



Organized by
Holistic Science Research Center, VVCRF, Kamrej, Surat
in Collaboration with Indian Society for Indic Studies, of DrPSECT, Vadodara, and Yujon, Surat
April 13, 2019, Venue: Holistic Science Research Centre-VVCRF, Surat

Seminar Highlights

-Dr. Ramanath Pandey, Indian Society for Indic Studies of DrPSECT, Vadodara, India

Seminar Theme: Theme of the conference was defined by observing the current state of business being dominated by monetary profit. No amount of material gain has ever brought true happiness and inner peace of mind. The focus of the seminar provided an alternative way of viewing business as an opportunity for human well-being as every business has a human element. The trap of only making money has to be understood and avoided.

Seminar Organization: This seminar was sponsored by the Holistic Science Research center along with Indian Society for Indic Studies (InSIS) and Yujon. A number of invited speakers shared their insight based on their experience of life. Each speaker was given appropriate time slots to complete their prepared remarks. All speakers provided in-depth understating of the key issues at hand and plausible ways to address these challenges.

Lighting of the Lamp & Prayer: This auspicious event was started by lighting of the lamp by the dignitaries of the seminar. This lighting of the lamp signified lighting the inner lamp for removing inner darkness of life. This followed by a prayer and invoked blessings from Dada Bhagwan for the success of the seminar.

Welcome Address: Dr. Yashodhara Kar, Director, HSRC gave her speech welcoming all the speakers and the participants. She gave a

brief description of theme of the seminar and background of the speakers.

Holistic Science Research Center Documentary: The history and development of the Holistic Science Research Center was shared with the participants through a documentary. It clearly showed that a small number of dedicated individuals can create something of such great value and significance for the well-being of humanity for many generations to follow.

Transformational Business Leadership: Dr. Jagdish Kohli, Communication Research Scientist, California, USA gave the key-note address. He shared his insight about how most of business community today is trapped in the cycle of material gain. He also shared how this cycle of ignorant and purposeless living can be broken by self-transformation. Human well-being is the common thread in all businesses. Incorporating this as a vision of business will create a more satisfying and purposeful living experience.

Holistic Business: Sc. Lalit Kachhadiya, Founder Yujon, Surat shared his understanding of building a business based on holistic principles of a vision for human well-being. Young minds can build new businesses by using the innate power of creativity. He shared a cartoon video to make the point that people of good nature with

Seminar Report : Transformational Business Leadership

complimentary skills can build something totally new.

Applied Ancient Wisdom for Transforming Business Leadership: Dr Ramanath Pandey, Research Officer, Oriental Institute of the M.S. University of Baroda, expressed that a transformed leader can give rise and make more progressive the organizational business through his leadership qualities. His philosophical thinking enables him to go in the roots of things and that is the best way to solve any problems. Thus, the philosophy of working strategy of such kind of leader is useful for efficient corporate management. Leader inspires us a better human and when the better human is a corporate Manager gives a new orientation to his management, which brings more and best satisfaction to its stakeholders as well.

50 Years of Business Journey: Mr. Vasantbhai Patel, HSRC President's presence and words were itself an inspiration for the audience. He is a role model of a successful businessman to be followed by all. Ultimately the service to humanity is the purpose of business and for social transformation.

Motivation: Mr. L.D. Patel, former AGM of SBI discussed the power of motivation and self-inspiration to advance on the ladder of life. One can use the power of inspiration to experience higher levels of living. This creates a pathway for transformational living.

He expressed that **Motivation** plays a critical role in employee productivity, quality and speed of work. **Leaders** are accountable to **motivate** their team, which is quite challenging job. In addition, intrinsic **motivation** take place at the time of people are **motivated** for performing at work place or dealing with employee, client or customer. After completing all the presentations, question answer session were organized in form a panel session.

Panel Discussion: After completing all the presentations, an interactive panel was planned to take questions from the audience. It was an opportunity to interact with many business leaders and forming networking circle for transforming business. Impact of Transformational Leadership on current trend of business community needed for global transformation. During this session all the speakers were at the dais to interact with the audience and address their concerns through Q&A format. A wide range of questions were fielded by an inquisitive audience. Speakers provided detailed responses to all the questions. This session extended much beyond the original time allocated. There was more appetite to continue this dialog.

Conclusions: It can be concluded that the effort put by the organizers was well spent as everyone learned new inspirational knowledge from the program. This gives empowerment to the

Seminar Report : Transformational Business Leadership

organizers to plan theme based similar format programs more frequently.

Vote of Thanks: The seminar came to an end by the vote of thanks offered by Sc. Lalit Kachhadiya followed by Dinner. All the

participants were given HSRC brochure and a complimentary copy of the HSRC book 'વિશ્વના પ્રમુખ ધર્મોનો સારાંશ'.

Feedback and comments highly appreciated:

- Ramanath Pandey rnpsuoi@gmail.com, Indian Society for Indic Studies of DrPSECT,Vadodara, India
- Dr Jagdish Kohli jagdish_kohli@yahoo.com
- Shri L D Patel, Holistic Science Research Center, VVCRF, Surat, ldpatelhsrc@gmail.com
- Dr. Yashodhara Kar, Director, Holistic Science Research Center, Surat, ykarhsrc@gmail.com



Organized by
Holistic Science Research Center, VVCRF, Kamrej, Surat
in Collaboration with Indian Society for Indic Studies, of DrPSECT, Vadodara, and Yujon, Surat
April 14, 2019, Venue: Holistic Science Research Centre-VVCRF, Surat

Seminar Highlights

-Dr. Ramanath Pandey, Indian Society for Indic Studies of DrPSECT, Vadodara, India

Seminar Theme: The theme of the seminar was decided by observing the current failed state of education delivery. The quality of the educators and learning process can be totally transformed by implementing modern learning technologies and reflective learning process. The seminar created an opportunity to share these ideas with the participants from the field of education.

Seminar Organization: This seminar was sponsored by the Holistic Science Research center along with Indian Society for Indic Studies (InSIS) and Yujon. A number of invited speakers shared their insight based on their experience of life. Each speaker was given about 15 minutes to complete their prepared remarks. Dr. Kohli was given 35 minutes to provide in-depth understating of the key issues at hand and plausible ways to address these challenges. After completing all the presentations, an interactive panel was planned to take questions from the audience.

Lighting of the Lamp & Prayer: This auspicious event was started by lighting of the lamp by the dignitaries of the seminar. This lighting of the lamp signified lighting the inner lamp for removing inner darkness of life. This followed by a prayer and invoked blessings from Dada Bhagwan for the success of the seminar.

Welcome Address: Dr. Yashodhara Kar, Director, HSRC gave her

speech welcoming all the speakers and the participants. She gave a brief description of theme of the seminar and background of the speakers.

Guest of Honor Address: The Chief Guest of the Seminar was Dr. Kanubhai Mavani, former Vice Chancellor, Saurashtra University (also the former MLA and former Mayor of Surat). Dr. Mavani gave the guest of honor address motivating the audience for purposeful and successful execution of the event. He remained present throughout all the sessions.

Transformational Education Leadership: Dr. Jagdish Kohli, Communication Research Scientist, California, USA gave the key-note address. In his session, he addressed the challenge of cultivating new leadership to create a purposeful and effective system of education. A new self-transformed team of educators can kick start the process of bringing unrepresented changes to create a new system of learning. Incorporating the latest digital technologies and reflective learning techniques will provide answers to transform modern failed education.

Applied Ancient Wisdom for Transforming Education: Dr Ramanath Pandey, Research Officer of the M.S. University of Baroda (also Founder Secretary of Indian Society for Indic Studies) presented a model of transformational Education

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Leadership integrating with applied ancient wisdom. An Education Leader (Vice Chancellors, Principals, Teachers and Policy makers) gets transformed by following the process of Reflective Learning. Thus, becomes a role model to train other educators. There is a difference between earning a Living, Living a Life & Leading a Life. A true leader lives a balanced physical, emotional and spiritual life & leads by Example. Free from pleasure and pain is ultimate goal of life i.e. mukti for a common man (Worldly life)- Ya Vidya Sa Vimuttaye-Transforming Education means Unity Consciousness for Self and Social Transformation.

Increase Memory & Concentration through Yoga Science: Sc. Lalit Kachhadiya, Founder of Yujon shared the enhancement of memory and concentration by following selected daily practices of yoga. This training should become a regular part of the learning process.

The Role of a Teacher in the 21st Century: Dr. Nilesh Kalani, Director, School of Engineering, R.K. University, Rajkot discussed the impact of digital technologies and social media networks on the teaching life of an educator. He showed a video to explain a multitude of multimedia learning technologies and their effectiveness,

Change Management: Mr. L.D. Patel, former AGM of SBI discussed his life experience of managing change/transformation in his profession taking organization from a manual operation to a computerized operation. Transformation leadership can inspire and lead this change by educating the people affected by change. The element of Fear has to be removed by shining the light of a brighter future.

Panel Discussion: During this session all the speakers were at the dais to interact with the audience and address their concerns through Q&A format. A wide range of questions were fielded by an inquisitive audience. Speakers provided detailed responses to all the questions. This session extended much beyond the original time allocated. There was more appetite to continue this dialog.

Conclusions: It can be concluded that the effort put by the organizers was well spent as everyone learned new inspirational knowledge from the program. This gives empowerment to the organizers to plan theme based similar format programs more frequently. Effective leaders transform their educational resources through influence—the greater the influence, the greater the change. These reflections are core aspect, which pave the way to improve and respond to social transformation.

Vote of Thanks & National Anthem: This program's vote of

Seminar Report : Transformational Education Leadership

thanks was offered by Mr. Vasantbhai Patel followed by the National Anthem and Lunch. All the participants were given HSRC brochure and a complimentary copy of the HSRC book

‘સર્વાંગી જીવનનું રહસ્ય’. Some participants also bought other books published by HSRC.

Feedback and comments highly appreciated:

- Ramanath Pandey rnpsuoi@gmail.com, Indian Society for Indic Studies of DrPSECT,Vadodara, India
- Dr Jagdish Kohli jagdish_kohli@yahoo.com
- Shri L D Patel, Holistic Science Research Center, VVCRF, Surat, ldpatelhsrc@gmail.com
- Dr. Yashodhara Kar, Director, Holistic Science Research Center, Surat, ykarhsrc@gmail.com



HSRC Seminar on Transformational Business Leadership: 13th April, 2019

Session-1 : Transformational Business Leadership Seminar for Entrepreneurs- at Holistic Science Research Center, Kamrej, Surat on 13 April, 2019.

Speakers : (1) Dr. Jagdish Kohli, Communication Research Scientist, California, USA. Topic : Transformatinal Business Leadership (2) Sc. Lalit

Video Link: <https://youtu.be/rLWi8dN8N7c>

Session-2 : Transformational Business Leadership Seminar for Entrepreneurs- at Holistic Science Research Center, Kamrej, Surat on 13 April, 2019.

Speakers : (1)Vasant U. Patel, President, Holistic Science Research Center, Kamrej, Surat. Topic : My Business Journey for 50 Years (2) L. D. Patel

Video Link : <https://youtu.be/cvoKznozt-8>

Seminar on Transformational Education Leadership: 14th April, 2019

Session-1: Transformational Education Leadership Seminar for Education Leaders- at Holistic Science Research Center, Kamrej, Surat on 14 April, 2019.

Speakers : (1) Shri Kanubhai Mavani (Former VC of Saurashtra University, Former MLA & Mayor - Surat) (2) Dr. Jagdish Kohli, Communication Research Scientist, California, USA.

Topic : Transformatinal Education Leadership

Video link: https://youtu.be/dArnEovy_Ao

Session-2: Seminar on Transformational Education Leadership Seminar for Education Leaders at Holistic Science Research Center, Kamrej, Surat on 14 April, 2019.

Speakers : (1) Dr. Nilesh Kalani, Dean, Faculty of Technology, Rk University, Rajkot. Topic : "Role of a Teacher in 21st Century". (2) L. D. Patel

Video link: <https://youtu.be/bTMZCkmTD5E>

GEMS of WISDOM : Subhāsitas

On fortune, prosperity, wealth, goddess of wealth

Compiled by: Dr. Yashodhara Kar

1. अक्लेशेन शरीरस्य कुर्वीत धनसंचयम् ।
Accumulate wealth without straining the body.
2. अनिर्वेदप्राप्याणि श्रेयांसि ।
Earn wealth with enthusiasm/self-reliance.
3. जनानुरागजाता हि श्रीर्वशमनुधावति ।
Wealth acquired through affection of all is passed on from one generation to another.
4. जनानुरागप्रभवा हि सम्पदः ।
Riches accrue through the affection of people.
5. ज्ञातिभोगेन विभूष्यन्ते हि भूतयः ।
Riches are embellished through enjoyment by one's kinsmen.
6. धनेभ्यः परं नास्ति मित्रं हि लोके ।
In this world there is no companion greater than wealth.
7. धनादेव धनं भवेत् ।
Wealth begets wealth.
8. नये च शौर्यं च वसन्ति सम्पदः ।
Wealth resides in the diplomatic and the heroic.
9. निजधर्माजितानां हि विनाशो नास्ति सम्पदाम् ।
Wealth acquired/gained by rightful means suffers no loss.
10. पूज्यं वाक्यं समृद्धस्य ।
A rich man's word is valued.
11. प्राप्तैश्वर्यो न दृप्तः स्यात् ।
The prosperous ought not to be arrogant.
12. भाग्यानुगाः श्रियः ।
Prosperity follows the lucky.
13. लक्ष्मीर्यस्य गृहे स एव भजति प्रायो जगद्वन्धताम् ।
Usually, one in whose home wealth dwells is alone honoured.
14. वित्तं सर्वसाधनमुच्यते ।
Wealth is said to be the universal means.
15. विभवे सर्वरत्नानामयत्नेनैव सङ्गमः ।
In good times all gems come to one effortlessly.
16. सत्त्वमनुधावन्ति सम्पदः ।
Prosperity follows the courageous.
17. सर्वे गुणाः काञ्चनमाश्रयन्ते ।
All virtues resort to/rest on gold.
18. सा लक्ष्मीरुपकुरुते यया परेषाम् ।
That by which one helps is Laksmi (goddess of wealth).
19. स्वधीनता च पुंसां महदैश्वर्यं विनाप्यर्थैः ।
A man's influence is itself great wealth even if he lacks riches.
20. हेमं भोजनभाजनं भवति चेत् पृच्छ्यते किं व्यजनम् ।
When the plate itself is golden, why enquire about the

GEMS of WISDOM : Subhāsitas

On fortune, prosperity, wealth, goddess of wealth

condiments.

21. आमृत्योः श्रियमन्विच्छेत् ।(!)
Pursue wealth till death.(!)
22. सन्ध्या विद्युच्च लक्ष्मीश्च दृष्टा कुत्र कदा स्थिरा ?
When and where twilight, lightening and wealth is constant?
23. न भवन्ति चिरं प्रायः सम्पदो विपदोऽपि वा ।
Neither wealth nor misfortune generally last eternally.
24. काकतालीययोगिन्यः सर्वस्यैव विभूतयः ।
The fortunes of all are accidental/unexpected.
25. अकालमेघवद्वित्तमकस्मादेति च याति च ।
Wealth appears and disappears like unseasonal clouds.
26. अर्थानां शरदभ्रचला गतिः ।
The ways of wealth are transient like autumnal cloud.
27. चञ्चला कमला सदा ।
Wealth is ever fickle.
28. अधनश्च धनं प्राप्य तृणवन्मन्यते जगत् ।
A rag-to-riches man rubbishes the whole world.
29. अधर्मान्न धनं कुर्यात्तद्धनं गृह्यते परैः ।
Never make money by evil means; such money will be snatched away by others.
30. अन्यायार्जितवित्तानां कुमार्गेषु व्ययो भवेत् ।
Wealth earned unscrupulously will get wasted the same way.
31. अन्यायिनं द्रुतमुदस्यति राजलक्ष्मीः ।
Royal fortune abdicates the unrighteous.
32. दोषासक्तिर्गुणद्वेषः श्रीविनाशस्य लक्षणम् ।
Propensity to evil and aversion to good are sure indicators of dwindling prosperity.
33. शनैः शनैश्च भोक्तव्यं स्वयं वित्तमुपार्जितम् ।
Accumulated wealth is to be enjoyed gradually.
34. यथोपार्जनं व्ययं कुरु ।
Let your expenses match your income.
35. हरति धनिनां वित्तान्याहो दाम्भिकाः ।
Alas! The deceitful rob the affluent of their prosperity.
36. प्रायेण श्रीमतां लोके भोक्तुं शक्तिर्न विद्यते ।
Generally, the wealthy are not blessed with the ability to enjoy.
37. स्वजनस्नेहहारिण्यः कर्कशा हि विभूतयः ।
Prosperity is, indeed, cruel for it annihilates the love of one's own.
38. लक्ष्मीं विना नादरः ।
No wealth, no respect.
39. न सुखानामलं धनम् ।
Wealth alone does not make for happiness.
40. न दरिद्रस्तथा दुःखी लब्धक्षीणधनो यथा ।

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A poor man who turns pauper who needs the same fate/ is not as unhappy as a rich man.

41. न त्वात्मनि गते वित्तं पुरुषमनुगच्छति ।

Wealth does not follow the departed soul.

42. न क्लीवाः सम्पदां पदम् ।

Eunuchs do not become the abode of prosperity.

43. न कश्चित्क्षीणार्थे प्रथमगुणगन्धं गणयति ।

When your wealth is gone, none recall your track record of good deeds!

44. धनैरापदो मानवा निस्सरन्ति ।

Men tide over difficulties with money-power.

45. कर्तव्यः सञ्चयो नित्यं न तु कार्योऽतिसंचयः ।

Saving is duty, but hoarding is undesirable.

46. आत्मा तु पात्रतां नेयः पात्रमायान्ति सम्पदः ।

Merit wealth- it will follow.

47. आज्ञाफलमैश्वर्यम् ।

Riches beget power.

48. अर्थो हि लोके पुरुषस्य बन्धुः ।

In this world, wealth alone is one's kith & kin.

49. अर्थो हि यौवनं पुंसां तदभावश्च वार्धकम् ।

Wealth is verily one's youth and its absence is imbecility of old age.

50. अर्थेन बलवाँल्लोकः ।

Money empowers man.

अनुवादक: डॉ. नयना डेलीवाला

संपादक: डॉ. रजनीकान्त शाह एवं लालाभाई पटेल

लक्ष्मीजी का निवास कहाँ है?

जिज्ञासु: लक्ष्मी कैसे प्राप्त हो?

दादाजी: देवी लक्ष्मीजी क्या कहती हैं? मैं उन लोगों के घर में निवास करती हूँ, जो अन्य लोगों के प्रति निखालिस (निष्ठावान्-Sincere) होते हैं। उनके घर में समृद्धि की विपुलता होती है, जबकि अन्य की तो मेहनत के अनुसार कमाई होती है।

अब हम निष्ठावान् शब्द को समझ लें। कोई भी व्यक्ति कब निष्ठावान् कही जायेगी? उसके लिए अपने मन को पहचानना होगा। निष्ठा के गुण और उसकी मात्रा (परिमाण) की पड़ताल करनी होगी।

लोग कठोर परिश्रम के बावजूद भी कमाई नहीं कर पाते। जो उदारमना और दरियादिल हैं, वे कमाई करते हैं। क्या यह सेठ लोग सख्त परिश्रम करते हैं? नहीं, पर उदारमना हैं। उनका मुनीम मजदूरी करता है और सेठ सम्पन्न होते हैं।

मन का दैवी होना आवश्यक है। यह मन ऐसा उदार हो जो कृतघ्न व्यक्ति की भी मदद करे। हमारे विरोधी ने हमारे रुपये खा लिये हों तथापि हमें मूर्ख समझे। फिर भी जब वह विषम स्थिति का शिकार हुआ हो तब केवल उदार मनवाला व्यक्ति ही उसके साथ खड़ा रहकर, सहाय करता है। उदार मनवाला व्यक्ति ही देवगति की स्थिति को प्राप्त करता है।

वणिग्बुद्धि की मनोवृत्ति कैसे काम करती है? सर्दियों में लगाए गए कैम्प में उसे कंबल मिला और हमें नहीं, तो देखिये वह क्या करेगा? खुद को कंबल में समेट लेगा और सिर से पैर तक ढँक लेगा! और गहरी नींद का ढोंग रचाएगा। जब वह सोया

हुआ दिखे तो कोई उसे कैसे कहेगा कि चलो हम दोनों एक ही कंबल ओढ़ लें। ऐसा संकुचित मन अनेक प्रकार के दुःख एवं नुकसान के लिए उत्तरदायी होता है। असीमित आनंद (सुख) तो उदारदिल मनुष्य को ही प्राप्त होता है। यह संसार आपका ही है, आपको यह जानना चाहिए, कि उसका आनंद कैसे प्राप्त किया जाये।

संत कबीरदास अति विवेक-विचारशील व्यक्ति थे। वे हमेशा कहते थे -----

खा, पी, खिलाई दे, कर ले अपना काम,

चलती बखत, हे नर! संग न चले बदाम।

“ओ मानव ! आप स्वयं अच्छा खाओ-पीओ, अन्य को अच्छा खिलाओ और मानवजीवन में अन्य को उपयोगी होने के मौके का आप उपयोग कर लो क्योंकि जब इस जगत से बिदा लोगे तो एक फूटी कौड़ी भी साथ नहीं जायेगी।”

अवसर का उपयोग कर लो अर्थात् मोक्ष की तैयारी कर लो।

संकुचित मानसिकता के कारण लक्ष्मीदेवी नियंत्रित होती है अन्यथा लक्ष्मी की कमी क्यों हो? ऐसी वणिग्वृत्ति को चतुर एवं व्यावहारिक कहा जाता है पर व्यक्ति की मोक्षयात्रा में वह विघ्न समान है।

रुपये की किल्लत क्यों रहती है ?

जिज्ञासु: दादाजी, लोगों को रुपये की अक्सर कमी रहती है।

दादाजी: आप जानते हो, कि लोगों को रुपये की कमी क्यों अनुभव करनी पड़ती है? चोरी के कारण रुपये की कमी रहती है। जहाँ मन, वचन, काया से छल या चोरी नहीं

लक्ष्मी का व्यवहार : श्री दादा भगवान के साथ संवाद

होती वहाँ खुश होकर लक्ष्मीजी धन वर्षा करती हैं। चोरी धन के लिए बाधक है।

धन कमाने के लिए बुद्धि को काम पर मत लगाओ, केवल लोककल्याण हेतु ही उसका उपयोग होना चाहिए।

सही 'ज्ञान' प्राप्ति के बाद ही व्यक्ति को सही रूप से समझ में आता है, कि क्या करने पर सुख की प्राप्ति होती है। तथाकथित बुद्धिमान् लोग छल करके सब मटियामेट कर देते हैं। आपके शब्दकोश में चालबाजी का-सा शब्द होना ही नहीं चाहिए। आपको व्यवस्थितशक्तिका 'ज्ञान' क्यों दिया गया है? व्यवस्थित में घटनाएँ जिस प्रकार निर्मित होती हैं वैसे भले ही घटती रहे। उसमें ग्यारहसौ का मुनाफा हो तो स्वीकार्य है, यदि उतना ही घाटा है तब भी मान्य है। यह व्यवस्थित का कार्यक्षेत्र है। हमारे हाथ में कोई सत्ता नहीं है, यदि सत्ता मिल भी जाय तो कोई भी अपने बाल सफेद न होने देगा! शायद काले बालों को हमेशा काले रखने की युक्ति खोज ही लेता।

बगैर चालबाजी के व्यक्ति सीधा लगता है, उसे देखकर दिल आनंद का अनुभव करता है पर चालबाज का मुख एरंडल पीया हुआ सा लगता है! उदासी उसके साथ चलती है। शुद्धात्मा पद प्राप्त किये हुए व्यक्ति को अपने अंतःकरण को भी साफ कर देना चाहिए। आपने जो कुछ उधार लिया हो उसको भरना पड़ेगा, क्या आप नहीं भरेंगे? चाल चलकर आपने जो कुछ प्राप्त किया है, उसका उत्तर देने के लिए आप ही जिम्मेदार रहोगे। अतः आप भ्रम में नहीं रहें। आपको न चाहते हुए भी सबकुछ लौटाना होगा।

अतः मेरी सलाह है, कि Dishonesty is Best Foolishness- प्रामाणिकता श्रेष्ठ नीति है और बेईमानी महामूर्खता है।

बुद्धि के उपयोग की सीमा

जिज्ञासु: कमाई करने हेतु बुद्धि की उपयोगिता पर प्रकाश डालिए।

दादाजी: लोग युक्ति प्रयुक्ति एवं चतुराई से अमर्याद धन अर्जित किया करते हैं यह बड़ा गुनाह है। यह सब चतुराई उग्र रौद्र ध्यान है। चालाकी (trick) अर्थात् अल्पमति व्यक्ति या समाज का शोषण करना है।

बुद्धि संसार के बंधनों में बांधती है, मोक्ष की दिशा में कभी नहीं ले जाती। भगवान श्रीकृष्ण ने भी कहा है 'बुद्धि व्यभिचारिणी है जो स्वार्थी और लालची बनाती है।' बुद्धि दुनिया के व्यवहार की दिशा में खींचती है, जाल से बाहर नहीं निकलने देती। स्व का अहित करती है। बुद्धि जितनी ज्यादा, उतनी ही ज्यादा जीवन की व्याकुलता। उदा. दो साल के बच्चे की माँ मर जाये तो बच्चे को क्या? पर २२ साल के युवा की माँ की मृत्यु हो तो बेटे को बहुत दुःख होगा क्योंकि उसकी बुद्धि विकसित है।

भगवान ने क्या कहा? इस दुनिया में बुद्धि का तनिक भी उपयोग न करें या तो कितना किया जाये, उसकी सीमा भगवान ने निश्चित की है। आपका हाथ किसी पत्थर के नीचे दबा हो तो चतुराई से बाहर निकाल लो, और दुबारा न दबे उसके लिए बुद्धि का उपयोग करो पर ये कमनसीब लोग तो उसका उपयोग कालाबाजारी और धन कमाने में करते हैं, लोगों को ठगने के लिए करते हैं। दूसरों का छीन-झपट लेने में भी इसका उपयोग करते हैं। यह रौद्रध्यान है। ऐसे लोगों के लिए सातवें नरक में भी स्थान नहीं है!

मितव्ययिता

जिज्ञासु: दैनंदिनजीवन में मितव्ययिता-इकोनोमी का क्या महत्व है?

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दादाजी: मितव्ययिता आर्थिक संयोगों को संतुलित करने का काम करती है। यदि आप रुपये की किल्लत अनुभव करते हो तो किफायत कर लो और जब आपकी आय बढे तब आराम से रहो पर कभी उधार नहीं लेने का गुण विकसित करो। व्यवसाय करने के लिए उधार ले सकते हो पर सुख-सुविधा के लिए या सुंदर वस्त्रालंकार के लिए कभी उधार नहीं लिया जा सकता। पोषण हेतु उधार लेना मंजूर पर मोज-शौक के लिए नहीं।

जिज्ञासु: लोभी और कंजूस में क्या अंतर है?

दादाजी: कंजूस व्यक्ति को केवल पैसों के साथ निसबत होती है जबकि लोभी तो सबकुछ पा लेने की लालसा रखता है। वह मान-सम्मान तथा रुपये आदि सारी बातों का लोभ रखता है। सबकुछ लोभ की दृष्टि से देखता है, सबकुछ अपने हक में करने की चाह रखता है और उसके लिए उचित मौके की तलाश में रहता है।

इन चींटियों को देखिए, किसी भी जंतु का कटा हुआ पंख मिलेगा तो तुरंत सब साथ में आकर उसे खींच ले जायेंगी। लोभी का चिट्ठा अंततः क्या कहता है? वे भी चींटियों की भांति सालों तक चले इतना इकट्ठा करते ही रहते हैं। जीवनपर्यंत लेते रहो और इकट्ठा करते रहो, यही उनके जीवन का लक्ष्य होता है। यदि किसीने उसमें टाँग अड़ाने की कोशिश भी की तो वे उसके साथ लड़ती रहेंगी। हस्तक्षेप करनेवाले को तो काट ही लेंगी चाहे खुद मर भी जाये!! और शायद वह मर भी जाये। चींटियाँ जीवनभर के लिए संचय करती हैं और मुफ्तखोर चूहा तनिक भी परिश्रम किये बिना सब कुछ एक ही मिनट में खत्म कर देगा!

जिज्ञासु: दादाजी! क्या कंजूसी और किफायत में कोई अंतर है?

दादाजी: हां, बहुत फर्क है। यदि मनुष्य की महिने की १०००/-रुपया आय हो तो ८००/-रुपये का खर्च करता है, कोई ५००/-रुपयों की आय पर ४००/-खर्च करता है तो यह है किफायत। जबकि कंजूस तो महिने की आय २०००/-रुपये होने पर भी खर्च ४००/-रुपयों का ही करेगा तो वह कंजूसी कहलाएगी। वह टेक्सी में जाने के बदले चलकर ही जायेगा। किफायत तो अर्थशास्त्र का अत्यावश्यक गुण है। किफायत भविष्य की संभवित मुश्किलों को मेटने के आयोजन में मदद करती है। कभी कोई व्यक्ति कंजूसी देखकर अरुचि और चीढ़ का अनुभव करता है पर जब आप किसी में किफायत का गुण देखोगे तो ऐसा नहीं होगा। हकीकत में किफायत और कंजूसी सापेक्ष है। उदार व्यक्तिको किफायती व्यक्ति पसंद नहीं आयेगा।

ऐहिक संसार की भ्रांत भाषा में ये सारी परिभाषाएँ हैं। जगत में कहा ही जाता है, उड़ाऊ होना अच्छी बात नहीं पर किफायती व्यक्ति उसकी इस वृत्ति को कभी नहीं छोड़ेगा, जबकि कंजूस तो कंजूस ही रहेगा। उड़ाऊपन और मितव्ययिता होना तो सारी स्वभावगत मानसिकता है। आप इन प्राकृतिक मनोवृत्तियों को बदल नहीं सकते। यह सारी विशेषताएँ जन्मगत और साहजिक होती हैं। अंततः इन सब में सामान्य स्थिति (Normality) की आवश्यकता रहती है।

जिज्ञासु: ज्ञानीपुरुष रुपये के विषय में कैसा व्यवहार रखता है?

दादाजी: यदि कनुभाई मेरी जेब में कुछ रुपये रखें तो मैं टेक्सी या गाड़ी के भाडे में खर्च करूँ। मुझे रुपये खर्च करने या नहीं करने में कोई रुचि नहीं है। मेरे लिए कुछ भी

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सोचा हुआ या पूर्व आयोजित नहीं होता। पैसे बरबाद नहीं होने चाहिए पर जहाँ जरूरत हो उसका उपयोग होना चाहिए।

मैं किफायती और उदार दोनों हूँ। उदार...हाँ, फिरभी परिस्थिति के अनुसार खुद को ढाल लेता हूँ। अन्य के लिए उपयोग करता हूँ तब उदारता के साथ और खुलकर उपयोग करता हूँ पर अपने लिए किफायती रहूँगा और मितव्ययिता कर लूँगा। बोध देना हो तब मैं चौकसीवाला हूँ। लोगों का अनुभव है, कि सत्संग में मेरी वाणी

यथावश्यक ही होती है। मेरी मितव्ययिता अनुकूलन साधनेवाली सरल-उत्तम है। मैं जल का भी किफायत ढंग से उपयोग करता हूँ। मेरी प्राकृतिक विशेषताओं की अनायास और साहजिक अभिव्यक्ति होती है।

(संदर्भ: दादा भगवान प्रबोधित सर्वांगी जीवनदर्शन विज्ञान पुस्तक से चयनित संवाद)

कालचक्र के श्रेष्ठ पुरुष

हैं, इसलिए किसी चीज के लिए प्रयास की जरूरत पड़ती नहीं है।

सत्युग में मन, वाणी और काया की इतनी सहजता थी कि वह मात्र उपयोग के लिए ही था और उस उपयोगस्वरूप में उस वक्त 'मैं कर्ता हूँ' ऐसा कुछ भान विकसित हुआ नहीं होता है। अर्थात् सारा जीवन उस प्रकार का था। इसलिए उसे भोगभूमि कहा जाता था। भोगभूमि अर्थात् यह जीवन है और उसे जी लेना है।

त्रेतायुग में मनुष्य में कुछ संघर्ष शुरू होता है, इसलिए वस्तुप्राप्ति के लिए कुछ माथापच्ची करनी पड़ती है। जैसे जैसे काल घिसता जाता है वैसे वैसे दस प्रकार के कल्पवृक्षों में से क्रमशः एक-एक प्रकार का कल्पवृक्ष कम होता जाता है। त्रेतायुग का अंत आने पर आखिरी कल्पवृक्ष क्षीण होता है। कुछ समय शेष रहा हो तब त्रेतायुग के अंत से पहले भगवान खुलते हैं और सहज रूप से उस समय सारे सम्बन्धों की शुरुआत होती है क्योंकि युगलिक युग समाप्त होता है। अब समाज व्यवस्था तथा राज्यव्यवस्था का प्रारम्भ होता है। अब तक लोग जिस आलस्य और सुख में रहे थे पर अब तो कर्म की भट्टी में सेंके जाने का समय आया क्योंकि दुःख आया। अतः सुख-दुःख ऐसी धूपछाँव चलती रहेगी। अतः समग्र सत्युग और त्रेतायुग दो काल के खंड में, शनैः शनैः क्रमशः यह दसवाँ कल्पवृक्ष फल देना बंद कर दे तब से, विकास की यह भूमिका मानव एवं मानवजीवन में प्रारंभ होती है।

कालचक्र का सबसे निम्न हिस्सा कलियुग। कलियुग के दो भाग का बयालीस हजार वर्ष का समयखंड है। कलियुग में सौ फीसदी दुःख होते हैं। अभी कलियुग के पूर्व भाग (इक्कीस हजार वर्ष) के छबीसौ वर्ष बीते हैं। कलियुग के दो भाग में दूसरा हिस्सा (इक्कीस हजार वर्ष) घोर कलियुग कहा जाता है। जिसे शास्त्रों में

आमतौर पर प्रलय कहा जाता है। प्रलय से तात्पर्य 'सर्वनाश' नहीं पर सारी परिस्थितियाँ सर्वथा निकृष्ट अवस्था (minimal stage) पर पहुँची होती हैं।

कलियुग जब नीचे आकर रुक जाएगा तब अमावस्या का घोर अंधेरा छा जाएगा और दूसरा अवसर्पिणी अर्धकालचक्र अवसर्पिणी से उल्टा शुरू होगा। उसमें पुनः कलियुग का प्रथम भाग शुरू होगा। वह अंधेरा कम होता जाएगा। ब्राह्ममुहूर्त होगा तब उत्सर्पिणीकाल के प्रथम तीर्थंकर पद्मनाभ प्रभु जन्म लेंगे। यह और कोई नहीं पर भगवान महावीरस्वामी के परम शिष्य-महाराजा श्रेणिक! अब से बयासी हजार वर्ष बाद सुबहवेला में सूर्यनारायण भगवान का प्रकाश फैलेगा तब उस अर्धकालचक्र के प्रथम भगवान जन्म लेंगे।

द्वापरयुग के जीवन में मनुष्य को हित-अहित का विवेक बड़ा सुंदर होता था। सत्युग, त्रेता और द्वापर में परस्पर सौहार्द था। दाम्पत्यजीवन अत्यंत प्रशंसनीय था। कभी-कभी दुःख हो फिर भी तुरंत खत्म भी हो जाता था जबकि कलियुग में सौहार्द भाव कभी नहीं होता, ऐसा स्वयं हमेशा याद रखें।

शलाका पुरुष अर्थात् वह पुरुष जो विशिष्ट लक्षण से युक्त मनुष्यों में श्रेष्ठ तथा दूसरों के लिए मानदंड होता है।

“एतो सलायपुरिसा तेसट्टी सयलभवणविक्खादा।

जायन्ति भरहखेत्ते णरसीहाकेण॥

तिथ्यरचक्कबलहरिपडिसत्तु णाम विस्सुदा कमसो।

बिउणियबारसबारस पयत्थणिधिरंधसंखाए॥”

--(त्रिप. ४.५१०, ५११).

द्वापर और त्रेतायुग में भारत में त्रेसठ श्रेष्ठ(शलाका) पुरुष जन्म लेते हैं। ये सभी सारे संसार में उत्तम पुरुष माने जाते हैं। उनमें चौबीस तीर्थंकर जो अंतिम मोक्ष के निमित्त हैं; बारह चक्रवर्ती, नौ वासुदेव, नौ प्रतिवासुदेव और नौ बलराम होते हैं।

तीर्थंकर: संसारचक्र के चक्र से मुक्त होकर और अपना परमात्मत्व और अपना 'केवलज्ञान' अर्थात् सर्वज्ञत्व खुल सके, इसके लिए ऐसे ही अत्यंत परम उत्कृष्ट निमित्त, परम उत्कृष्ट अवतार ही चौबीस तीर्थंकर हैं। वे मन के, वाणी के या काया के किसी भी परमाणु से मुक्त हो गए हैं। उनसे सहज भाव से ही तीर्थ की रचना हो जाती है।

तीर्थंकर मात्र जैनों के ही हैं ऐसा नहीं है परंतु सच कहा जाए तो वे परम सत्, परम शैव, वीतराग, सर्वज्ञ भगवंत हैं। तीर्थंकर शब्द तीर्थ पर से बना है। उनकी उपस्थिति ही तीर्थस्वरूप है। इसीलिए वे जंगम तीर्थ हैं। सामान्य रूप से हम किसी पवित्र जगह को तीर्थ कहते हैं लेकिन सबसे ऊँचा तीर्थ तो वह है, जो जीवित हो, अर्थात् जीवित ऐसा परमात्मास्वरूप मानवदेह।

त्रेतायुग में प्रथम तीर्थंकर और द्वापरयुग के अंत में चौबीसवे तीर्थंकर होते हैं। त्रेतायुग के अंत में, हमारे धर्म के परम पिता ऋषभदेव भगवान हुए। उनका तो सभी धर्मों में उल्लेख है। वर्तमान चौबीसी के प्रथम तीर्थंकर ऋषभदेव भगवान और अंतिम भगवान महावीरस्वामी! इन दोनों के बीच का समयांतराल ही ऐसा होता है, कि जब इस भरतक्षेत्र से जीवन-मरण के चक्र से मुक्त होकर केवलज्ञानस्वरूप खुल सकता है जो सत्युग में भी नहीं हो सकता और कलियुग में भी नहीं हो सकता।

चक्रवर्ती: चक्रवर्ती राजा मनुष्य के इन्द्र कहलाते हैं। उनमें जबर्दस्त बल होता है। वे

समस्त विश्व के शासक होते हैं। उनका एकचक्री शासन होता है और धर्म की अभेदता भी जबर्दस्त होती है। अलग अलग मान्यताओंवाले धर्म होते हैं पर समविचार होते हैं। अर्थात् जब चक्रवर्ती होता है तब एक ही शासक और एक ही धर्म होता है। ये दोनों सुचारुरूप से चलते रहते हैं। उसमें कोई विरोध या स्पर्धा के लिए कोई जगह होती ही नहीं। इस अवसर्पिणीकाल में ऋषभदेव भगवान के एकसौ पुत्रों में से प्रथम पुत्र भरत राजा प्रथम चक्रवर्ती हुए। ऐसे बारह चक्रवर्ती होते हैं।

वासुदेव: जब चक्रवर्ती नहीं होते तब समस्त राज्यव्यवस्था के बेलेन्स(संतुलन) के लिए कुदरती रूप से अन्य व्यवस्था होती है। जब चक्रवर्ती नहीं हो तब 'अर्धचक्री' जन्म लेता है। अर्धचक्री को वासुदेव (नारायण) कहा जाता है। ऐसे नौ वासुदेव होते हैं। जिनमें समग्र मनुष्य की समग्र इकट्ठा पॉजिटिव शक्तियाँ पूरे स्केल में खिली होती हैं। वासुदेव अर्धचक्री होता है, इसलिए उसके पास आधी दुनिया का शासन होता है और शेष आधी दुनिया का शासन उनके जैसे ही समर्थ अर्थात् प्रतिवासुदेव के पास होता है। इसलिए समस्त विश्व का शासन दो भागों में बँटता है।

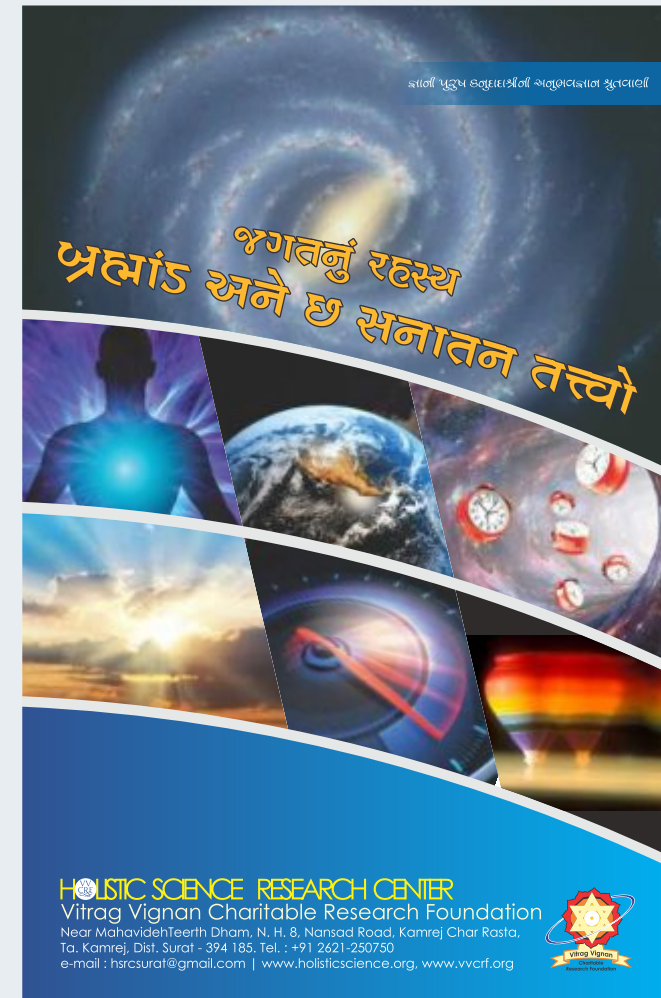
प्रतिवासुदेव: प्रतिवासुदेव वासुदेव के प्रतिस्पर्धी होने के कारण हम जिसे नेगेटिविटी समझते हैं ऐसे नहीं। उन्होंने भगवान की पूजा-आराधना ऐसे स्वरूप में की होती है कि जिससे उनको विपुल मात्रा में लब्धियाँ और सिद्धियाँ खुलती हैं और मायावी विद्याएँ प्रकट हो जाएँ। उन मायावी विद्याओं के बल पर उन्होंने अपना पराक्रम(प्रभाव) जमाया होता है, उसे नेगेटिविटी कहा। वे विद्याओं का नेगेटिव उपयोग करे ऐसा नहीं पर ये विद्याएँ ही ऐसी होती हैं और उनकी प्रकृति भी ऐसी तामसी होती है।

कालचक्र के श्रेष्ठ पुरुष

वासुदेव धर्म के पक्षधर होते हैं और प्रतिवासुदेव अधर्म के पक्ष में होते हैं। जब इस अधर्म के पक्षवाले के कारण संसारमें दुःख बहुत बढ़ जाए तब वासुदेव का जन्म हो ही जाता है। दोनों के बीच युद्ध होने से इतिहास रचित होता है परंतु अंततः तो धर्म की ही जय होती है क्योंकि बहुजन समाज व्यथित हो इस बात को कहाँ तक बरदाश्त किया जाए?

बलराम: बलराम और वासुदेव दोनों भाई ही होते हैं। बलराम बड़े होते हैं और वासुदेव छोटे होते हैं। दोनों की माताएँ अलग होती हैं पर उनका परस्पर प्रेम बहुत होता है। समस्त मानव सम्बन्धों में उत्तम कोटि का प्रेम होता है। उन दोनों का प्रेम बेजोड़ होता है। कमजोरों की बलिष्ठों से रक्षा करना तो बलराम का काम है। वासुदेव भी ऐसे ही होते हैं पर उनको ऐसे साथी चाहिए। अत्यंत ख्याति प्राप्त आखिरी नौवे वासुदेव भगवान श्रीकृष्ण हुए। उनके सामने जरासंध प्रतिवासुदेव हुए और बलभद्र बलराम थे। इसी प्रकार आठवें बलराम श्रीराम थे, साथ में लक्ष्मण वासुदेव थे और रावण प्रतिवासुदेव। इस प्रकार प्रत्येक अर्द्ध कालचक्र में त्रैलोक्य शलाका पुरुष नियम से होते हैं।

(इस आलेख के लिए होलिस्टिक सायन्स रिसर्च सेन्टर - वीतराग विज्ञान चेरिटेबल रिसर्च फाउन्डेशन द्वारा प्रकाशित, ज्ञानी पुरुष कनुदादाजी के सत्संग से संपादित गुजराती पुस्तक 'जगत का रहस्य ब्रह्मांड और छः सनातन तत्व' नामक पुस्तक का आधार ग्रहण किया गया है।)



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